PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF
56:17

The AMERICAN FRIEND

[AUGUST 18, 1949]

To Iowa Yearly Meeting

Lest We Forget

Editorials

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QUAKER WORSHIP AND THE CROSS OF CHRIST

By Welden Reynolds

This completes the series on Quaker Worship by Welden Reynolds, a member of Evanston Meeting, whose address is 5718 Kenwood Avenue, Chicago 37, Illinois.

We all need to stop and seriously examine ourselves. Have we forgotten this cross, and the indispensable part it must play in the religious life of every one of us? However one may identify and describe his faith, whether in Christian terms or not, there is a still, small voice, not of man but of God, which speaks to each and every one who comes into the world, and it speaks in gentle tones of admonition and reproof, as well as in words of comfort and joy. And how much we need to be reproved! How much we need to have our sins opened before us in the secret place of understanding where God speaks; that we may learn thereby to grow more and more into that purity and perfection which is our birthright.

Let us listen with more willing ears to that voice within, which shows us those areas of our daily life and thought in which we walk separated from obedience to God. Listen to it and close with it. Follow its dictates, however insignificant they may seem, for this leads you to God.

There is a great work of regeneration waiting to be done in all of us. I feel it so strongly in myself. The reason this work does not go on faster—the reason why we are so spiritually pallid—is that we have not grasped fully the resource of divine power that is waiting for us if we will only take up our cross daily and follow Him.

I know there are many who find it difficult to accept the Judaic-Christian concept of religious experience. While accepting Jesus as an inspired teacher in history, such seekers stop short of receiving him as divine Inward Teacher and Saviour sent of God, because this seems to them to set up a serious limitation. They seek instead for a faith which would be seemingly more inclusive. The question is raised, "What about the Hindu, the Moslem, the follower of Buddha, and of Confucius? What about all those members of the human family who may never even have heard of Christ? Surely God has not turned away from these, who are also His children and the work of His hands. Surely at the apex of human personality there is a Divine Ground that is common to all mankind. Let us leave all these mysteries and difficulties of the Christian dispensation and seek to enter into that stream of spiritual energy which flows through all men and in which all are one." Thus is this view stated.

The Quakers never considered that the Light of Christ was limited to certain men. They always thought of the Light of Christ Within as something which was universal—"universal and saving" was the phrase they used. The Light was divine and supernatural and flooded in upon *all* men, at the point of individual need and surrender, whether the individual had heard of the Christ of history or not. And the ability with which God has endowed every human being to receive and know this saving light was described by George Fox in that famous and much misunderstood phrase, "that of God in every man."

So it is unfortunate that the Inner Light of Quaker worship and life is sometimes misconstrued to be a "mystical" endowment common to all men, but only vaguely connected, if at all, with the sphere of Christian redemption. To the founding Quakers the Inner Light was always the Light of *Christ* and no other. In Quaker experience, Christ and the Light are one.

We, of the modern Christian world must search deeply and without dissimulation into the hidden places of our hearts. In our worship and life together have we turned away from the One who cannot lie and who has told us that He is the way to God? Have we overlooked that One who can tell us all the things that ever we thought or did, and by His light show us which of these things are acceptable to God and which are not? Like the inn of old have we been too full of other guests so that there has been no room for the Saviour of our souls? Have we really entered into the city of God, or do we linger in false security at its portal, without any real power against the evil in the world? Have we impatiently tossed aside the cross, in which *is* the power, because it has seemed to us such a foolish thing?

Do we see clearly that the times when we come together in worship are essentially times for repentance? We must not come here with the Pharisee, saying, "God, I thank thee that I am not as other men are." But on bended knees, and with prostrate heart, we must cry with the publican, "God be merciful to me a sinner." For who among us is without sin?

So these times of worship together in silence and in truth are precious times for repentance; for being baptized anew in that joyful, revitalizing flow of divine life which wells up when we cast all our hopes and dependence upon the Lord. God is not mocked, and does hear and bless those who are thus gathered.

And lastly, are we increasingly aware that worship is not a selfish engagement of soul? We come to it not to be alone in meditation with others who wish to be alone in meditation,

(Continued on page 274)

THE AMERICAN FRIEND Old Series, Vol. LVI, No. 17 New Series, Vol. XXXVII, No. 17
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

A Tribute to Iowa Yearly Meeting

THE Local Meeting of Friends has often been called the "Vital Cell" in the total organism of Friendly life. No other grouping or organization among Friends has more importance than the local Meeting. If we fail there we have lost everything else in our corporate life. There are the roots of Quakerism in the world, and there is our part of the springs which feed the Christian church of the world.

Yet local Meetings, totally unrelated to each other, would finally fade into insignificance, if not into oblivion, if it were not for the wider organization and fellowship which gives them life and effect. It is at this point that the Yearly Meeting and the Five Years Meeting have crucial importance as bodies to feed and to be fed by these "vital cells."

Iowa Yearly Meeting is one of the Yearly Meetings of the Five Years Meeting. Physically, it is rooted in one of the finest soil areas of America, in the great corn belt. Spiritually, the Yearly Meeting inherited the life of mid-western pioneering Quakers and struck the roots of that heritage into the soil as firmly as has their tall corn. One cannot visit that area of Friendly life without feeling the evangelical zeal combined with a conserving depth of Christian faith, which characterizes the Yearly Meeting.

In the Yearly Meeting concern is William Penn College. Some of the vicissitudes of the College for several years are well known. In every hour of stress the Yearly Meeting has gathered about the College and determined to give it such life and strength as it could bring. The tap root of William Penn College is in the Yearly Meeting. There are other roots as well, but none are so definitely or clearly revealed when a time of strain appears.

The contributions of Penn College, as formerly named, is well known and appreciated across the entire range of the Society of Friends. Her graduates who have led in the work of Missions, the Five Years Meeting, the American Friends Service Committee, Friends Colleges, in ministry and teaching, and other Quaker services, national and world-wide, makes an impressive list and one which is probably unexcelled in Friendly contribution by any other college.

Currently the Yearly Meeting and the Board of Directors of William Penn College are engaged in a reconstructive effort which reveals the concern of Iowa Yearly Meeting. More than is often realized, the school or college in a Yearly Meeting gives character to that Yearly Meeting and offers a great opportunity to contribute to immediate and long-term building of the church and the better world.

It is the church herself and not her institutions that is of chief importance, but the church in turn finds a sense of mission and a feeling of substance through her schools. As in the case of other Friends Yearly Meetings, and their related schools, Iowa Yearly Meeting and William Penn College find meaning in each other. The church and the school nourish and give character, each to the other.

No one today can forsee the entire future of any institution, but we can see enough in the past and present to know that our "vital cells" must nourish and be nourished in large measure through our Yearly Meetings and our schools and colleges.

The Five Years Meeting covers so much expanse that close fellowship through personal aquaintance is not possible. Between the "denomination" and the Colleges are the Yearly Meetings and back of them are the "vital cells." Though distance separates Yearly Meetings, there is a current of common concern, faith and fellowship that relates them.

In so far as one person may speak for Friends, we express the assurance that Friends of the Five Years Meeting extend their good will to Iowa Yearly Meeting and William Penn College as they and their present leadership strive to bring a continuing service to Friends, to the Christian Church, and to the world.

To that purpose many Friends will pledge their spiritual and financial support.

Five Years Meeting Personnel

IN this, and in the previous issue of THE AMERICAN FRIEND, announcements regarding new personnel for the work of the Five Years Meeting are made. The coming to the offices of Harold N. Tollefson and Alice M. Wagner does not represent any increase in the employed staff at Richmond, but it does represent a new clarification and concentration of work.

The main interest is to make the Five Years Meeting serviceable to the Meetings and persons that use its offices. There is every evidence of a new stir among us and the possibilities of uniting our forces more firmly in a spiritual advance. The description of these newly constituted offices is that of a new level—*upward,* and a new advance—*forward.* Such ends cannot be attained merely by employment of persons. Programs that move upward and onward are not *pulled* that direction by people at "headquarters," but they are *pushed* by the inner life and strength of local Meetings and their members. It is this increasing call for spiritual service which opens wider our opportunities and requires persons *called of God* for specific services, whether in the local Meeting, the Yearly Meeting, or the Five Years Meeting.

Besides those who are employed, there are many other Friends giving voluntary service to the Five Years Meeting on Boards and Committees and in visitation. The most recent is R. Ernest Lamb, for several years superintendent of California Yearly Meeting. He will visit in Ireland, England, and elsewhere abroad and will then visit among Meetings of

the Five Years Meeting from January to October, 1950, till the sessions of the Five Years Meeting. His work will be under the auspices of the Committee on Evangelism and Church Extension.

FIVE YEARS MEETING SESSIONS
October 19 - 25, 1950

A BIT of breeze is stirring toward days that should bring refreshment and spiritual renewal. The dates given above have been approved by the Executive Committee for the sessions of the Five Years Meeting, but one week is never able to contain a vital fellowship. Today, fourteen months in advance, those sessions are beginning to whisper to thousands of Friends. The voice will be raised steadily in force and volume. Then, when that week has come and gone, the sessions should become a lasting leaven, even after their details are forgotten.

The Committee on Program, with Homer J. Coppock as chairman, has been appointed and has made some preliminary outlines. It is time now to begin thinking seriously about the content of those sessions. Some voices and pens might well seek to answer the question, "What should we expect from the sessions of the Five Years Meeting?" Does that strike a chord in your mind? Let us hear from you!

Lest We Forget

ELSEWHERE in this journal is the minute approved by New York Yearly Meeting regarding our testimony against alcoholic beverages. It found strong support by that Yearly Meeting. It is like a rallying call to our membership.

We cannot remember the exact words of Howard E. Kershner who at the time was presiding as Clerk, but it was to this effect: "I have been entertained by government officials and others in thirty-eight nations. I have never accepted alcoholic drinks, light or hard, and I can say that I am sure it has never affected adversely my relations with these officials, or hindered the work I was trying to do." Howard Kershner has been feasted and honored in his work for the children of the world in many nations. Not least among his contributions to children may be his consistent refusal to drink—even as an act of so-called cordiality.

How easy is the course of drifting. We work against a threatened mass evil such as the liquor traffic. We lose the contest, then face a rising tide of drunkenness, delinquency, and a general attack against the morals of a nation. What we once hated we begin to condone. We may then easily surrender to mass-mindedness and accept the situation as inevitable. It is then but a short step to selling our birthright and participating in that which we know deeply to be wrong. Soon a generation is "lost," so far as any challenge to the moral consciousness is concerned, on the question of drinking.

The "cocktail hour" is an hour of destiny for many young persons who do not stop with their first indulgence. Let us be candid—many church members have succumbed to the clever propaganda of radio, screen, and news, and light drinking is common among some church members and homes. It is time to call attention to a testimony that might eventually be forgotten. Let us be done with the entire evil from cocktails, beers, and wines to the sickening mania for hard liquors!

The last of these is the worst, but the first step may be light drinks or cocktails by Friends at home or away from home. For the sake of our growing children, as well as our friends and neighbors and ourselves, let us keep our testimony clear. "Hold fast to that which is good."

"Truth Alone Wins"

THIS is the new state motto of the Government of India. *The Guardian,* Madras, suggests that the ideal is so obvious that it cannot fail of acceptance, and so lofty that it will not be seriously received. "How much more invigorating is 'God, King and Country' . . . Something of this reality must be imported into the Indian motto, if it is not to remain an indelible emblem of hypocrisy." So writes this "Christian Weekly Journal of Public Affairs."

It is the die-hard counsel of a Western mentality! If that coinage or anything like it were placed in the Indian motto it surely would have to be "imported," to use the *word* of *The Guardian.* There is always a wide margin between the statement of a motto and the practice of it, such as, "In God we Trust," on the American dollar, but this motto of India makes no promise about Indian behavior or character. It merely lifts a text which they may in some measure follow—though afar off—but which is none-the-less an ideal and a judgment to be held over the conscience of a nation. The illustrations of malfeasance in office in India, also given by *The Guardian,* give point to our observation.

Why should we, so far removed, become excited over a motto for India? Certainly not because we are impressed with the importance of mottoes, but because we stand on tiptoe, with interest in India. Many Americans have read much about Gandhi, and Indian philosophies but know little about India directly. Therefore, it is easy to let distance lend moral enchantment. While we should not become enamored of the idea that all good must come eventually from "the East," yet as East and West gradually meet we should anticipate the light that India may reflect.

It is not only what a motto may do *for* India that enlists us, but also what it reflects *from* India. Speaking of hypocrisy, can it be escaped by accepting a standard which drafts "God" into the service of nationalism or empire, such as *The Guardian* suggests? How slow is the death of an idea, though its day is done!

E. T. E.

Speak to "Israel"—Go Forward

By Harold N. Tollefson

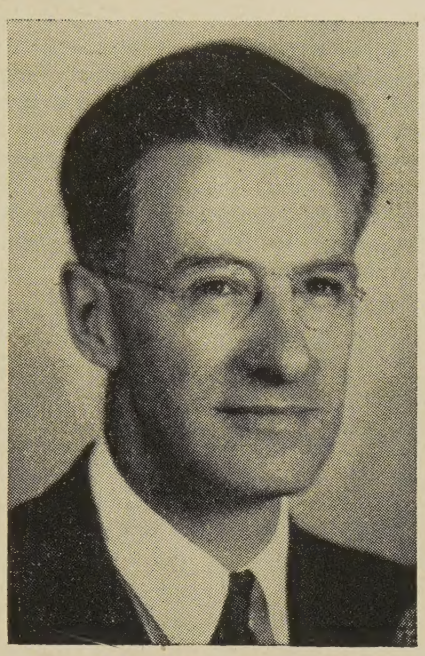
A LITTLE over a half century ago a young Friend attended his Yearly Meeting in session. He was struck by the deadness of the meetings, and the obvious lack of spiritual fervor of the people in attendance. He became deeply concerned about the situation, and began to arouse his people to their spiritual heritage and immediate responsibilities to proclaim the message of Christ to the world through the Society of Friends. That young Friend was John Wilhelm Rowntree.

He died in 1905 at the age of 37, but had awakened his people to the task of witnessing. His writings remain for us to read, and his life is a challenge for us to do likewise. At the conclusion of one of his addresses we find this earnest prayer: "Thou, O Christ, convince us by Thy Spirit; thrill us with Thy divine passion; drown our selfishness in Thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervor of the early Church! So only can thy message be delivered. 'Speak to the children of Israel that they go forward'."

In accepting the appointment by the Five Years Meeting for the leadership in the promotional work of our section of the Society of Friends, I feel deeply moved by these words from our young Friend. I find in them the essence of what we need, to make our corporate witness felt in a secularized civilization and a confused church. I am choosing this prayer as the cornerstone of whatever plans may be devised in the carrying out of the concern laid upon me by the Executive Committee of the Five Years Meeting.

There are key words in each phrase of the prayer. They should grip our minds, stir our imaginations, and win our dedication to the Kingdom of God, as revealed in Jesus Christ. It is to this high calling that I focus attention in this message.

Convince us by Thy Spirit. There is a place beyond argument, beyond book knowledge, beyond the witness of others, a place where the witness of His Spirit to ours is so real that all else seems of little consequence. We call it "convincement," and are aware of the reality of God's love for all men, as revealed in Jesus, beyond any doubt. "This I knew experimentally," to quote George Fox, is basic in our witness today. We must be *convinced* Friends.



Harold N. Tollefson will join the Five Years Meeting personnel at Richmond near November 1. See statement elsewhere in these pages.

Thrill us with Thy divine passion. Much of the thrill has gone from the religious life of the people. Religion has become a pattern, a habit, a custom, or a nuisance. The great love of God does not move us deeply, beyond words. We are moved by great music, by great works of art, by the beauties of nature, and by the skill of athletes. We should respond to these expressions of life. But the Kingdom of God should move us profoundly; we should be *thrilled* by the realization that the One who inspires the music, paints the heavens, gives skill to sportsmen can transform life from the mediocre, to become channels of blessing to mankind. Repetition of religious phrases cannot do this; only the deep sense of His Eternal Love can move us so profoundly.

Drown our selfishness in Thy invading Love. Self-love can be removed only by a deeper love. We have become too precious to ourselves, and need the invasion of His love to make our witness more effective. Listen to Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify to the gospel of the grace of God." Abandonment to the will and purposes of God because we have become aware of His love is the only way we can offset the secular and selfish pattern of life within the Church, and persuade others to accept "the good news of Jesus Christ."

Lay on us the burden of the world's suffering. We are all aware of the extensive and very worthwhile efforts of religious people to relieve the physical suffering that now covers the greater part of the world. We rejoice in the good work, and the motivation back of it all. But there is a deeper suffering—that of the soul and spirit of mankind. That burden should weigh upon us heavily, and give us a sense of mission, not to send others, but so to live and witness to the love of God that many will feel the call and go, and even *we* shall want to share in the work according to our gifts and abilities.

The world is so small in terms of communication and transportation that the faithful witness of one person may affect others far away. Perhaps the realm of greatest power in relieving this world suffering is prayer—the kind that Jesus recommended. He used words and ideas that included *others,* and sought no personal gain or selfish privileges. It was *"our* Father" and *"our* daily bread." "The fervent, effectual prayer of a righteous man availeth much." That word, *effectual,* is significant, for it means "with purpose" and has a sense of divine compulsion about it.

Drive us forth with the apostolic fervor of the early church. We read of the early Christians and long for the zeal and freedom they seem to have had. Time has erased the record of the frustrations and disappointments of those early days, but has preserved the record of fervor and dedication in the face of pagan persecution. We can not reproduce the circumstances of the early Church, but we can respond to the call of God within our own hearts and be "apostolic" in our zeal and service.

As Friends we must assume our privilege and responsibility to be ministers of the Word. That is not a limited service, for a chosen few who give leadership to the Meeting. It is for the school teacher, the farmer, the housewife, the business man, the laborer; for we are ministers of God and He has made known His love to us. It should be reflected in all of our relationships, and not reserved for the meeting for

worship on Sunday. The power of the Christian Church is vested in the daily lives of its members, and in the Church is impotent if the members fall short of their high calling in Christ Jesus. It is no simple thing to be a Christian, but there is no greater privilege given to man than that of working together with God to carry out His purposes and reveal His love. Many of us have chosen to do so within the framework of the Society of Friends. Let us walk worthy of the vocation wherewith we are called in the church of our choice that others may take knowledge of us, that we have been with Jesus and learned of Him.

So only can thy message be delivered. There is no alternative. God cannot persuade men unless He has some "living epistles, known and read of all men." Let us work together in the power of His Spirit to the end that His Kingdom shall come, His will be done in earth as it is in heaven.

Speak to the people . . . that they go forward!

MATERIAL NEEDS

We usually think of overseas relief in terms of tons of clothing and large shipments of food. Sometimes we forget that the bales and boxes are often made up of items collected piece by piece—of shirts and coats, carefully mended and cleaned, of shoes selected because they are sturdy and wearable. Sometimes we forget that other things such as soap, blankets, sheets, and yarn are as important.

AFSC representatives in Germany, Japan, and Poland have requested that yarn, bed linens, soap, sewing machines, clothing, and shoes be sent to these countries. Our teams in Israel, India, and Pakistan are particularly interested in sewing machines so that the yard goods and the used clothing shipped to them may be fashioned into garments most suitable to the persons who will receive them. China has especially requested soap; Israel and France, as well as Germany, Japan and Poland, still have great need for clothing and shoes—especially for men and boys.

Contributions of any of these gifts-in-kind should be sent postage paid to the AFSC Warehouse, 23rd and Arch Streets, Philadelphia 3, Pennsylvania.

Schools or other groups with recreational equipment which they think would be useful in overseas Neighborhood Centers should write to the Gifts-in-Kind Desk, AFSC, 20 South 12th Street, Philadelphia 7, Pennsylvania, describing the equipment and its condition before sending it to the Committee.

The Quakers and the Imprisoned

A Review on Prison Reform

By A. G. Fraser

This objective view of one aspect of Quaker service should help to renew our concern for prisons and penal problems. The Society of Friends was almost cradled in prison and some of its members are yet imprisoned. The writer is executive secretary of the Pennsylvania Prison Society, Social Service Building, Philadelphia 7.

MY only excuse for writing about Friends and prison reform is that I have been asked; and I have been asked, I suppose, because for twenty-five years I have been associated with the Pennsylvania Prison Society. This society, organized in 1787 under the title of "The Philadelphia Society for Alleviating Miseries of Public Prisons," is now known as the Pennsylvania Prison Society. Throughout its history the Society has sought in one way or another to improve the lot of offenders against the law.

I

Any study of the history of penal reform in America, especially in colonial days, leads one directly to this old Philadelphia Society. There is a tradition that the Prison Society was Quaker in its origin and that its membership was predominantly Quaker in the early days. So far as membership is concerned, this tradition is not supported by the facts. Although there were Quakers among the membership, they were never, so far as history reveals, in the majority. Some of them were influential members of the community, however, and a few of them prolific writers.

It is helpful to remember that reform was in the air in Philadelphia in 1787. Philadelphia was the capitol of the new republic. It was more cosmopolitan than any other city in the new world, and the most profound thinkers of the new and old world met here. The Constitution and Bill of Rights were being drafted here. Philadelphia was in a very real sense "the melting pot" of that era.

Philadelphians, too, were familiar with French revolutionary ideas and were influenced by them as well as by the advocates of penal reform in Europe. Dr. Harry Elmer Barnes in his *Evolution of Penology in Pennsylvania* pages 74-75, says: "There are two sets of influences which constitute the chief phases of the historical background of prison reform in Pennsylvania, namely, those general forces making for reform and progress of all kinds in the eighteenth century, and those specific attempts to reform criminal jurisprudence and penal administration during the same period, which center mainly about the writings and activities of Beccaria, Howard, and the Pennsylvania reformers, such as Bradford, Rush, Vaux, Lownes, and others."

There seems to be no doubt that prison reform in Pennsylvania in colonial times was closely related to the much wider movement of the time which found expression in establishment of the American system of democratic government. There was a feeling among leading citizens and thinkers that citizens had a responsibility as individuals to make the scheme work. The people had assumed the prerogatives of the king.

II

Yet one might wonder why the prison system should have been singled out for special attention. Certainly the concept of democracy of that age did not extend to all types of citizens. The Constitutional Convention found it necessary to compromise on the question of slavery, for instance, and prisoners as a group, throughout history have suffered from the indifference of Society to their lot.

Undoubtedly, the Quaker influence was responsible for this live interest. Pennsylvania already had a proud tradition in regard to its treatment of offenders which was essentially Quaker in its origin. It began with William Penn and his famous code of 1682. Quoting Dr. Barnes again pages 54-55 "The great contribution of the West Jersey and Pennsylvania Quakers to the development of modern penology consists in the twofold achievement of substituting imprisonment for corporal punishment in the treatment of criminals and of combining the prison and the work-house. In other words, they originated both the idea of imprisonment as the typical mode of punishing crime, and the doctrine that this imprisonment should not be in idleness but at hard labor. Of the priority of their accomplishment in this regard there can be no doubt. A century later they added the principle that imprisonment at hard labor should be in cellular separation and thus created the modern prison system in its entirety.

This "cellular separation" was put into effect with the opening of the Eastern State Penitentiary and came to

known as the Pennsylvania System. e Pennsylvania Prison Society, ich was responsible for this new de- rture, had legislation enacted making embers of the Society official prison sitors. It was thought that men in litary confinement would be forced meditate and that if this meditation ere accompanied by visits from citi- ns of character who would advise d guide them, that reform would be fected.

I think it may be assumed that this as essentially a Quaker idea. The stem eventually broke down because was unsound, but the concept of re- rm as something which must take ace within the individual was wholly und and constitutes the germ of what modern days has developed into in- ividualized treatment. In fact, some the writers of that time, particularly r. Benjamin Rush, foresaw individ- alized treatment more than one hun- red years before it began to be put nto practice.

III

Historically, Friends have had an version to engaging in political action nd so have not been conspicuous in ffecting legislative reform. It seems to ne that they have always been more oncerned with what happens to the ndividual than with the administration f social machinery necessary to the ffective functioning of a democratic ociety. Nevertheless, their concept of he "inner light" which puts the dic- ates of conscience above the law where there is conflict, has had an im- portant indirect influence. They have a are faculty of feeling outraged by the spectacle of any human being suffering ndignities to his person. They allow complete freedom of action in matters of conscience and give enthusiastic sup- port to those individuals who feel called upon to follow the dictates of their conscience and so come into con- flict with the law. Individual Friends have suffered imprisonment for their scruples, even to the present day, and so have acquired a first-hand knowl- edge of inhuman conditions existing in many prisons. These matters have been brought into stated meetings for dis- cussion, and efforts have been made to assist and encourage those dissidents.

Yet the contribution of Friends to prison reform in the last seventy-five or one hundred years has not been con- spicuous. Pennsylvania, which was once a world leader, is a long way from the top at present. Members of the Society of Friends have been imprison- ed because of conscience during world wars I and II. These prisoners have en- joyed the loyal support of their co-re- ligionist and have, in turn, stimulated a new "concern" about prison reform. Yet while they have not been complacent about this situation, it seems to me that so far they have done little to implement this concern in effecting significant changes in our prison set-up.

Abraham Flexner has said: "The Citizen in a democracy may delegate power but he cannot absolve himself of responsibility." Friends have acquired great prestige throughout the world in recent years because of the philosophy and effective work of the Friends Service Committee. This prestige brings added responsibility to make their influence felt. The dynamic, crusading zeal of individual reformers which served the past years is absent, nor would it be suited to our modern complex society. We need to find a substitute which is more in keeping with the present and which will find expression in some form of social action.

Friends need to overcome their historic aversion to "organization," and I am sure they will. Thus they will be able to harness the tremendous spiritual dynamic, which is characteristic of their belief, to modern social work concepts of social action.

Through social action, improved social machinery is developed which aims to humanize the processes of government by introducing individual ideals of conduct. The time is ripe for marked improvement in the correctional process in this country. A brand of justice, tempered with mercy, which Friends understand so well will help to do the trick. Tolerance, humility, respect for human personality, faith in the "genus homo," are the ingredients of the newer penology.

KEEP THAT TESTIMONY!

A Minute by New York Yearly Meeting

In view of the moral, spiritual, and social degredation caused by the liquor traffic, the New York Yearly Meeting of the Religious Society of Friends views with grave concern and alarm the rapidly increasing indulgence in the use of alcoholic beverages by members, as well as non-members, of Christian bodies. Therefore, we urge that regular, systematic instruction as to the effects of the use of alcohol be given in all Friends' schools (both secular and religious) and that the testimony of the Society of Friends before the world against this business, which fosters and capitalizes on human frailties, be not weakened by any Friends giving their support to it by the influence of their patronage in the use of alcoholic beverages.

HAROLD TOLLEFSON TO FIVE YEARS MEETING OFFICE

Harold N. Tollefson, for six years secretary to Baltimore Yearly Meeting, has resigned to accept the position of Director of Promotion for the Five Years Meeting. He and his family will move to Richmond, Indiana, where he will assume his new duties near November 1.

For the past few years Percy M. Thomas and Norman E. Young very acceptably carried certain parts of the promotional program, along with other Five Years Meeting duties. Since they accepted calls to the pastorates at Plainfield and Kokomo, Indiana, respectively, plans for this work have been made and concentrated in one office. Harold Tollefson comes into that full-time promotional work.

Harold Tollefson is the son of Theodore and Nelsina Tollefson of Newport Meeting, New England Yearly Meeting. Born in Newport, and given his early education there, he took his college work at Wheaton College in the mid-west and at Colby College in Maine.

He has served as pastor at East Parsonfield, South Durham, and South China in Maine; and at Woonsocket, Rhode Island, all of which are in New England Yearly Meeting. After work in these Meetings and with a successful experience of organizing the children and young people in New England Yearly Meeting he was called to the secretarial work of Baltimore Yearly Meeting in 1943.

Outside of Yearly Meeting activities he has been active in boys' work in the Y.M.C.A. at Woonsocket and has served as adviser to the Youth Council of that city. He was also instrumental in the organizing of the Council of Religious Education of that community. He has also served on the Board on Christian Education and the Executive Committee of the Five Years Meeting.

His family consists of Gladys Jones Tollefson, his wife, and their four children, Robert, Margaret, Elsie and Miriam.

POETRY CONTRIBUTORS

Eliot Werbner, 2936 Ruckle Street, Indianapolis, Indiana.

Maxine Haleff, 600 Roxboro Place, N.W., Washington, D. C.

Belle Chapman Morrill, 46 Vick Park B, Rochester 7, New York.

Lena Mearle Shull, 42 Oakwood Street, Ashville, North Carolina.

NEW YORK FRIENDS MEET BY THE LAKE

By Levinus K. Painter

New York Friends held their annual sessions at the Y.M.C.A. conference grounds, Silver Bay, New York, July 29 - August 4.

The Yearly Meeting was much enriched by the presence of many visiting Friends: Errol T. Elliott, Merle L. Davis and Lawrence Perry representing various Boards of the Five Years Meeting; Bliss and Laverne Forbush representing Friends General Conference; Homer Morris of the staff of the American Friends Service Committee; Edna Morris with a concern from the Associated Executive Committee on Indian Affairs; J. Gray Peile, a young Friend from Dublin Yearly Meeting; Willard and Christina Jones, recently returned from Friends Ramallah Mission, Palestine; Susie Meek Frazier, Friends Indian Mission, Hominy, Oklahoma; Merton and Esther Palmer, back from two years on the staff of the American Friends Service Committee in India; and James Sutton, last year acting secretary of the Jerusalem Y.M.C.A.

On Sunday evening, nine members of the Yearly Meeting were present and gave vivid reports of their respective missions. This session proved to be one of the most inspiring periods of the week. Howard and Gertrude Kershner had visited eleven South American countries under sponsorship of the United Nations to raise funds for the International Children's Emergency Relief Program. Janet Lippincott had served in an American Friends Service Committee work camp in Mexico. Eleanor Taber attended Jamaica Yearly Meeting and was present for sessions of Friends World Committee. Kendall and Louise Kimberland reported their experiences in Egypt and Palestine. Delbert and Ruth Replogle brought Friends up-to-date regarding the Friends Emergency Relief Program in Palestine.

These Friends, along with James Sutton and Willard and Christina Jones, impressed those present with many aspects of Friends' service in other lands—educational, missionary, emergency relief, reconciliation and rehabilitation. Friends were particularly impressed with the fact that Friends' Ramallah Mission, through its educational program, has proved a stabilizing influence during the political disturbances. Relief workers found former Ramallah students some of their most capable helpers in many areas.

In speaking to the report on the State of Society, Dorothy Williams of Glens Falls dramatically presented the concern that Friends continue to back Edgar Norton in his position as a non-registrant under the draft law. Many representative Friends had attended his trial before Federal Court in Albany. Later, on the same day, the Peace and Service committee further emphasized this concern. The committee informed the meeting that Rollin Pepper, another member of Glens Falls Meeting, and Francis Henderson, a member of Oakwood Meeting, both students in Earlham College, had been tried before the Federal Court in Indianapolis and had received sentences because of their failure to register for the draft. Convictions are now being appealed. Friends responded to the request that an initial $1,500 be raised at once to provide necessary funds to prepare the cases for appeal to higher courts. E. Roberts Richie volunteered to raise this emergency fund. Within two days the fund was over subscribed by $100. These young men are assured of moral and financial support on the part of New York Yearly Meeting. Friends were convinced that every effort must be exerted to establish the legal right to follow the dictates of conscience.

The session on education, Tuesday evening, was outstanding. Following an address by Joseph Shane, principal of Oakwood School, George Corwin presented a panel of a dozen young people representing eight Friends' secondary schools and colleges. The next hour was spent in a lively discussion of principles and policies in Friends' education. Their mental alertness, their candid criticism and their spiritual insight assured those present that Friends' education can be safely entrusted to tomorrow's leaders.

About one-fourth of the six hundred persons registered at Yearly Meeting were children and young people. They were divided into five age groups, each group under competent leadership. The Junior Yearly Meeting, including those of junior high school age, held its own business sessions and invited its own guest speakers. On the last day of the Yearly Meeting, as a part of the religious education report, they presented a review of their activities to the adult Yearly Meeting. Young Friends held their conference during the Yearly Meeting but were present in the general sessions during inspirational addresses.

DID YOU START EARLY?

The editorial page and other pages of this issue of The American Friend are given almost wholly to our Friendly life and work. Iowa and New York Yearly Meetings are featured in this issue, but they are only representative of the work of the Five Years Meeting.

Such work—even our very existence as Friends—has its cost. It is not stepping down from the *spiritual* to the *material* when we leave off speaking of life and service to consider financial support of such life and service.

The United Services through the Five Years Meeting were presented by poster, and otherwise, several weeks ago. They suggested, "Let's Start Early!" The goal is $129,000. As of August 9 the total receipts toward this goal was $18,796.80. This is less than 15%, with one-third of the year gone. Our chief problem is to achieve early returns and steady, regular flow of funds. If we did not start *early*, let us start *now*.

Here are the returns to date:

Baltimore Yearly Meeting ...	$ 648.5
California Y. M. ...	63.0
Canada Y. M. ...	10.0
Indiana Y. M. ...	6,877.5
Iowa Y. M. ...	3,478.0
Nebraska Y. M. ...	347.6
New England Y. M. ...	235.2
New York Y. M. ...	180.5
North Carolina Y. M. ...	1,460.0
Western Y. M. ...	4,328.4
Wilmington Y. M. ...	708.7
Kansas Y. M. ...	199.8
United Society of Friends Women ...	181.0
Other Sources ...	78.2
Total ...	$18,796.8

NAMES OF QUAKER PLACES

For several issues The American Friend *will present a series of unusual names associated with present-day Friends Meetings. Many of the names are Indian.*

OSKALOOSA

According to an Oskaloosa historian "Ouscauloosa" was a Creek Indian princess captured by the Seminoles she married Osceola, a Seminole chief in the general area of Iowa. The county in which the present Oskaloosa is located is named "Mahaska" for an Indian chief. Mahaska means "White Cloud." William Penn College is located in Oskaloosa. The Friends Meeting there is the place for the holding of Iowa Yearly Meeting sessions.

"RELIGION-IN-LIFE" STUDY PROGRAM AT QUAKER HILL

By William Q. Hale

Over a year ago a group of persons meeting at Quaker Hill, the Friends center in Richmond, arrived at the following conclusion:

"We feel that Quaker Hill must be a place where individual religious experience can be nurtured. It must become increasingly a community where work, study and worship are entered into and felt to be a whole educative process. Any who come should go away spiritually refreshed and prepared to carry out further experiments in Christian group life.

"Special emphasis should be given Quaker ministry in its widest sense, so that pastors and members alike may understand the techniques and principles which the Society of Friends has developed in its own group life."

The Study Program which opened at Quaker Hill last fall was carried out in accordance with these general principles. A group of twelve students, some of whom were also taking courses at Earlham College, lived, studied, worshipped and worked together at Quaker Hill. At the end of the year it was generally agreed that the program is basically sound for training in religious and social sensitivity and leadership. We have come to see that at Quaker Hill religion in life is the actual aim.

The second Resident Study Program will open September 14th. The threefold plan of worship, study and work will be continued. Each week-day morning residents and visitors will meet for a half-hour of worship. Individuals are also encouraged to develop regular times for personal worship. The study program will consist of four courses the first semester: *New Testament Studies,* to be taught by Cecilia Sheppard, formerly of William Penn College, who will also be available for speaking engagements in this area. The *Development of Personality and Counselling* will be taught by William J. Reagan. *The Dynamics of Small Group Movements* will be taught by William Clark, professor at Earlham College. This will be a study of small Christian devotional groups and other groups such as Gandhi's movement in India. A fourth course, *The Faith and Practice of Quakers,* is to be taught, leadership for which is still tentative.

A cooperative plan of living will be followed in which residents volunteer for work assignments at weekly business meetings. In addition to the cooperative work program, residents will be encouraged to work in part-time field jobs such as churches, industry, social-service agencies and hospitals. Their experiences will be shared with the resident group, and each will seek to maintain a spirit of Christian testimony in these work situations. It is our belief that Christians must learn the techniques and attitudes necessary for re-vitalizing society. This, we feel, can best be learned by witnessing humbly in routine work with ordinary people. And it is important that these individuals have a group behind them to support them spiritually in their witnessing.

It is hoped that we shall have a wide age-range in our resident group this winter. Persons of college age and upward are necessary in keeping our community well-balanced. People living close enough to Richmond to attend class sessions are encouraged to do so.

From Our Readers

INDEBTEDNESS TO DR. WILLIAM L. PEARSON

Editor, The American Friend:

The receipt of a booklet, *In Memoriam,* by Alice Lewis Pearson, recalling briefly the life her late husband, Dr. William L. Pearson (July 4, 1849 to October 26, 1935), gives me the occasion to publicly recognize my personal debt to him as my teacher and friend.

My first knowledge of Dr. Pearson came through a personal letter, while I was serving my year as assistant superintendent of the Philadelphia Friends School for Indian Children at Tunessassa, New York. His letter came in response to my application for admission as a student in (William) Penn College. Throughout my undergraduate studies at Penn College, and in the post-graduate work I did at Penn, Dr. Pearson was my teacher in Biblical subjects, church history and Hebrew. At the beginning of my most difficult financial year, though the detailed circumstances were then unknown to him, Dr. Pearson arranged for me to act as his secretary for the Penn Biblical Correspondence Course.

In my two years (and one term) of teaching at Penn College, my classes in Biblical History, the Life of Christ, the Life of Paul, and Church History, were all in Dr. Pearson's Department.

Throughout these years of my association with Penn College, Dr. Pearson was not only my teacher, he was my friend and counselor, following with deep and affectionate interest my special problems and my important decisions. In the succeeding years of our missionary work in Japan, up to the time of his death, including our furloughs in the United States, and one of his two years in Japan (we were in the United States, 1923-24), Dr. Pearson's friendship and encouragement were deeply appreciated. He was always stimulating and helpful in connection with the peace work which, after the first few years, was always a vital part of my missionary work. In my study and teaching of the Bible, and in the lessons I still seek to draw from the History of the Christian Church, the influence and often the words of Dr. William L. Pearson have been cherished.

Gilbert Bowles

4988 Maunalani Circle, Honolulu

QUAKER EDUCATION FOR WHOM?

Editor, The American Friend:

We are impressed as we read and reread the stress placed on Quaker Education. There is one vital and basic criticism we have to offer. The Quaker schools and colleges are still only open to those with a capacity to pay the cost! They are class schools for the cost is high. For scholars there may be bursaries. For the other boys and girls there is nothing. Such an adolescent may have leadership qualities, may have an unusually strong character, in short may be well worth educating, but no money, no admission. It is the same old story.

Absolutely no serious interest is taken in these young people except in well-written and stirring articles, paper deep. These "teeners" are thus forced to attend the super-secular state colleges and so Quakerism loses some of its finest young people.

Dorothy Graham Brown

Walker's Landing,
Kootenay Bay P. O.
B.C., Canada.

COMMENDS PREVIOUS ISSUE

Editor, The American Friend:

We want to express our appreciation of the latest American Friend. We are enjoying so much the articles on Quaker worship and the cross of Christ. The one we especially want to commend is, "When is it Pacifism?" You voiced a real concern of ours about peacemaking in its broader, more complete sense and most of all its spirit and attitude. Your article ought to be a part of every Peace and Service Committee program. It will be passed on to our new committee.

Clyde and Lenna Watson

New London, Indiana

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Time to Spare by Douglas V. Steere, Harper and Brothers, 187 pp., $2.

The author of this Handbook on Retreats has come to be an authority on devotional literature and the culture of this inner life. Generally he has written treatises on those subjects. Here he presents a level of organization and procedure whereby "retreats" or groups designed for the study and development of the spiritual life can make them more effective. This is a resource book, a manual, a handbook that will have permanent value for conferences, discussion groups, and retreats. It examines and outlines the entire range of group procedure and presents a day to day program.

Report to Protestants by Marcus Bach. Bobbs-Merril, 277 pp, $3.

Marcus Bach has become well known as an author in the field of the religious faiths. The central problem of this book is ecumenical. It takes that new word and the large movement of cooperation within Protestantism for which it stands and gives it treatment at the grass roots.

From "Fairfield, Kansas," to the polyglot religious areas of Los Angeles he examines inter-denominational relations and the usual and unusual characteristics that separate the churches.

His style is that of the story teller, making the problem intimate and dramatic. The reader will turn the pages like those of a book of fiction, but with an awareness that it is basic truth. It is a popular presentation of a complex subject about the deepest reality of the minds of men—their religion.

The book will entrance and enlighten the reader.

Free and Inexpensive Materials on World Affairs for Teachers, by Leonard S. Kenworthy, $1 each, $10 per dozen.

The author of this handbook has served several years with U.N.E.S.C.O., in which position he has made an invaluable contribution to the teachers and schools of Europe along a line similar to the service represented in this book. He is well prepared for making this contribution to American teachers and others.

The preface tells well the purpose of this book: This Bibliography of *Free and Inexpensive Materials on World Affairs for Teachers* has been prepared for the large number of teachers in the United States who are interested and concerned about world affairs and who are attempting to develop an interested and informed electorate which will participate intelligently in the formation of national policy regarding international relations. Most of these teachers are busy and do not have the time to ferret out the materials which would help them to do an effective job of education for international understanding. Most of them do not have adequate budgets yet with which to purchase many of the excellent materials in this field. It is the intent of this Bibliography to call to their attention free and inexpensive materials which will prove useful to them in their work.

Some of the materials are solely for teachers and some are soley for students. Many of the items will be of value to both groups. An indication is given on many of the items as to which group will profit most by that particular entry. In other cases, the title itself is self-explanatory.

Although the list was prepared primarily for teachers, it may prove useful to librarians and to leaders of youth and adult groups in churches, clubs, service organizations, labor unions, and other bodies interested in world affairs.

All the materials listed can be obtained for $1 or less. Most of the items cost 25c or less. A few of the booklets and other materials are free.

Order from Leonard Kenworthy, International House, 500 Riverside Drive, New York City 27.

The Woman's Pulpit, Lone Tree, Iowa, is published quarterly at fifty cents a year. It may be of interest to Friends—especially to women ministers and workers. It reprinted a part of the women's special edition of THE AMERICAN FRIEND.

A DAY

With the birds' early morning stir
It came—as with a white dove's whir,
Rising above the city's clutter,
Where men and buses swarmed and scurried;
And then it left like a trembling, hurried
Shadow of a white dove's flutter.

ELIOT WERBNER

IN DARKNESS

The wind is still tonight,
The sky is dark,
No star to make it bright.
The trees are stark
Black skeletons
Without the flesh of light.

Then as with glare from off fresh-fallen snow,
One may be momentarily
Blinded to dark and stumble where he goes,
Missing the landscape he perhaps would see
If he could know that in the dimmest night
There can be found a kind of overglow.

MAXINE HALEFF

INCONGRUITY

Silent rock and singing rill
Year by year obedient still
Carry out Thy master plan.
Yet Thy final creature, man,
Planned for Heaven-destined worth,
Would destroy Thy hard-wrought earth!

BELLE CHAPMAN MORRILL

STAR-DESIGNERS

When each one works for what he prays,
Through every age and class,
Dimmage is changed to sunny days,
And cloud-banks soon will pass.

He who prays while loving well,
Will surely work the better;
Labor begets a curious spell
On love, not its forgetter.

Labor and prayer are virile twins,
Born, one half divines,
Of a loving mother, who sits and spins,
And a father, who star-designs.

LENA MEARLE SHULL

The Sunday School Lesson

For August 28—Exalting the Word of God

Psalm 19:7-14; 119

Some years ago I undertook to go through the Psalms carefully to select those which seemed to me to speak to my own condition with the clearest voice. The thing which surprised me was that upon this careful study I found it so hard to leave any of them out. They speak various messages, but on occasion, each catches man in a particular mood, and interprets these moods so truthfully.

However we are all, to some extent, critics in that we select out of this rich material those Psalms which become our favorites. Thus we have no trouble saying that the 23rd and 91st Psalms are of special and universal value. Along with them most of us would place the 19th Psalm. It is one of the Psalms that children learn and that older people remember across the years. It has within its fourteen verses an almost perfect religious experience. It begins with the obvious recognition of God in the created universe, and passes quickly to God revealed through man's imagination, which Woodsworth calls "reason in its most exalted mood," and then moves directly to a realization of what man ought to do in the light of these prior revelations.

For those who want to think seriously, I recommend chapters III and IV in Rufus Jones' last book *A Call to What is Vital*. The unique experience of passing from the observation, "The heavens declare the glory of God," to the personal insight, "The law of the Lord is perfect, converting the soul," and issuing into the spiritual aspiration, "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight," is the true sequence of religious experience. Stopped short at any one level, it is inadequate.

The Word of God that needs to be exalted is not merely that which we can see with our outward eye, nor yet just the correlation in sensing that the law is perfect in its inward meaning too, but it calls for an honoring of the Word of obligation in our own lives. Religion is not morality or behaviour, but behavior is the result of religious experience. If this Psalm had ended at verse ten, it would have been seriously in error. It probably would have indicated that the writer had halted the experience in mid air. God may be great and his law wonderful but, if so, then those facts are freighted with a sense of obligation to me.

It will be a serious mistake to limit the Word just to the Bible. God's Word is more than the Bible, although the Bible contains God's Word. A part of the Word is written in "the spacious firmament on high," but the Word is not complete until it comes home to the searching spirit.

> But chief of all thy wondrous works,
> Supreme of all thy plan
> Thou hast put an upward reach
> In the heart of man.

"God has more truth to break forth out of His Holy Word," said John Robinson, and Jesus said, "When He, the spirit of truth, is come He will guide you into all truth." These statements are illustrated very strikingly in the Psalms for today. The vital question is "What does the created universe, and the perfect law require of me?" Until we have faced that last question we have not been carried as far as this Psalm attempts to carry us.

Questions:

1. Compare the "law of the Lord, and the Word as used in the opening of the fourth Gospel.

2. What should be the result of reading the Bible? Is it knowledge, or reverence, or trust, or obedience, or insight, or vision, or commitment?

RUSSELL E. REES

For September 4—Psalms of Justice

Psalms 49:1-7; 72; 82

When Nathan leveled his finger at David, the King, and said "Thou art the man," he affirmed in striking manner that the law of justice is higher than the privilege of kings. When Amos declared, "For three transgressions of Judah, I will not turn away the punishment," he set justice above national immunity. When Hosea insisted that God desired mercy and not sacrifice, he put justice high in the scale of values, even above ritual acts. When William Penn suffered his first imprisonment in England, it was in the cause of justice for the persecuted sects who wanted to be free to practice their own religion as they saw fit.

The poor are often the victims of injustice for the simple reason that they have no power with which to defend themselves. They are victimized on every hand, the employer can take advantage of them because they must work to eat. Unjust judges can deal harshly with them with no fear of reprisal. Their neighbors can filch their goods because they are not able to take the case to the courts.

It is a profound religious insight that sees that God is a just God. The rich man finds no favors with God. He cannot buy his redemption. Bribery or "influence" does not operate with God. All men are to be judged by the same moral standards. All nations stand before the same bar of justice. There are no favored peoples, in the sense that they escape judgment because of who they are or who their ancestors are.

These Psalms belong to the literature of protest of the Old Testament. They are a cry in the night to a God of justice to stand in the congregation and judge the earth without favor or prejudice. The cry is echoed over and over in the writings of the prophets. "Let justice roll down as waters, and righteousness as a mighty stream."

Much of the time of this lesson should be spent in applying this Psalm to our present time. Much ground has been gained no doubt. The imprisonments of William Penn and others finally wrested from the hands of the king the right of trial by jury. It took a long struggle to remove the threat of imprisonment for debt from English law, but with all the gains we do not yet see justice fully operative in our country.

To have a black skin is still to have two strikes against you in too many courts. To be poor is still a serious disadvantage in our expensive court procedures. Petty thievery is often punished far more viciously than major embezzlement. It is very difficult, although not impossible let it be said, to enforce the law against people of high position in the community.

There are plenty of good causes yet calling for young people with courage and determination. Nathan still needs to arise and say, "Thou art the man." The nations still need to be reminded that they are not above the moral law. The rights of the under-privileged have still to be defended against power and influence. There is still a time and an occasion for reading the Psalms of Justice, even in a Friends Meeting.

Questions:

1. In what way did Jesus discuss the problem of Justice? What did he add to it?

2. Compare Micah's summary of religion, (Micah 6:8) with the Psalms given here, and with what you think is Jesus' attitude toward justice?

RUSSELL E. REES

Friendly Life — Far and Near

Erma Van Hook, a member of Anderson, Indiana, Meeting, is an exchange kindergarten teacher, going to London, England. A teacher from London will take her school here.

* * * *

Nebraska Yearly Meeting has "adopted" a family in Nurnberg, Germany, and is sending a parcel to them monthly. Lela Battin, Plainview, Nebraska, is in charge of this.

* * * *

Nebraska Yearly Meeting is circulating a *News Letter* among the widely scattered Friends. It brings in clear, well-edited form, the pertinent news from all of the Meetings and serves as a living current across vast distances.

* * * *

James E. and Phyllis Sutton will return soon to Palestine where James Sutton will teach in the American School for Girls at Beirut. Formerly they spent twelve years in the service of the Friends Schools at Ramallah.

* * * *

Mrs. Clay, wife of General Clay, in charge of American Zone affairs in Germany, showed great interest in the work of Friends there by calling on them and by inviting them to her own home.

* * * *

Lady Molly Huggins, wife of the Governor of Jamaica, visited the Earlham and Guilford campers who are helping to construct a Friends' meetinghouse. The campers are finding a cordial reception everywhere.

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Central Friends Meeting of High Point, North Carolina, has a splendid outline of duties and committees for planning a new building in a new location. Meetings that plan to build might be helped by securing a copy from the Meeting.

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Francis D. Hole, Friend of Madison, Wisconsin, reports participation in a recent agricultural survey, in which one Negro was a participant. He tells also the story of ameliorating the objections to accommodating his Negro friend in hotels and elsewhere.

* * * *

The senior Christian Endeavor Summer Conference of Kansas Yearly Meeting met at Camp Fellowship near Goddard, Kansas, July 25-29. There were three hundred and twenty-four registrations, which was good considering that the Union is promoting two camps this summer instead of one as previously. Merle Roe, pastor at Haviland, Kansas, was the guest speaker, Aldean Pitts, chorus director, and Hershal Thornburg, pianist. Seventy-five seekers came to the altar during evangelictic services. The whole group made the journey to the new Yearly Meeting camp site near Arkansas City. This is comprised of fifty-four acres, with a high bluff on which buildings are to be erected.

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Effie McAfee, for many years a pioneer in Friends Centers in Europe, is going to Tucson, Arizona, where she will be helpfully associated with the new Meeting of Friends. The appeal of this Meeting appeared in two previous issues of THE AMERICAN FRIEND.

* * * *

Kenneth and Polly Cuthbertson, formerly in charge of Service Committee activities in the Columbus, Ohio, office, have moved to Philadelphia where "Ken" will attend the University of Pennsylvania and serve part time with the Service Committee.

* * * *

Janice R. Ridges, graduate student at Whittier College, has won a year's scholarship to study in France, it was revealed recently by the French Government. Her parents live in Ogden, Utah. This is one of forty awards offered by the French Government to United States students.

* * * *

The Christian Home Life Department of Wilmington Yearly Meeting has had a "shot in the arm" this year by Wanda Harvey's interest and work. She has carried to various Meetings a supply of the good literature in this field, and also brought the knowledge and inspiration for its use.

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Ruby Dowsett, since her return to New Zealand, has been busy speaking on her experiences in the United States and Europe and in preparing *Round the World Letters for Children*. She presented the idea for these letters in her recent American visit and was encouraged to pursue them.

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Following the pattern of internes-in-industry and internes-in-cooperatives begun by the Service Committee, the Friends Committee on National Legislation has recently started a plan by which internes-in-government might spend several weeks or months in its office while becoming acquainted with the workings of our Government. John B. Jones, Jr., senior in government a Harvard University, and Harry E Stults, senior at Wooster College, ar the first internes-in-government.

* * * *

The AFSC Unit in Vienna has bee carrying on a feeding program fo teen-age apprentices for over thre years. They have been providing fiv hundred supplementary calories dail to underweight apprentices who ar sent to rest homes sponsored by th Austrian Trade Union Federation fo a month's holiday.

* * * *

That conference for Young Friend to be held at Oskaloosa is near at hand If you haven't heard from William Penn people or Lawrence Peery, loo on your maps and check time tables Trains stop at Ottumwa and De Moines. There are bus connections fo Oskaloosa from both. William Pen people are checking on arrangement to meet people coming by train or bus

* * * *

Francis A. Wright is a member of th Board of Trustees of a Mission amon Indians at Metlakatla, Alaska. The Mi sion is undenominational, but th Board of Trustees would like a ma and wife who are Friends to have car of the mission for the next period be ginning in January, 1950. Persons in terested can write to Francis A Wright, City Bank Building, Kansa City, Missouri.

* * * *

Three Baltimore Yearly Meetin Friends have refused to sign th "Loyalty Oath" recently required b State legislation. They are Dr. Miria Brailey, Doris Shamleffer, and Eliz beth Haas. "I am not a Communist an I think all forms of totalitarianism ar gravely mistaken," was a statemen made by Dr. Braily who indicated tha she could honestly sign the pledge bu believed the law to be wrong i principle.

* * * *

Plans underway for more than a yea have materialized into a project for r developing a blighted neighborhood i Philadelphia. Five agencies have unite behind the plan, including the Feder Housing Administration, the Philade phia City Planning Commission, th Philadelphia Re-development Autho ity, the Friends Neighborhood Guil and the American Friends Service Co mittee.

* * * *

More than ten thousand dairy catt and goats have been shipped to need

sons overseas through the cooper-
ve church project of eight organiza-
ns. The move is one to promote
d will and assist in the rehabilita-
n of Germany and other needy areas.
e heifer project provides one of the
st effective means for helping the
fortunate in agricultural areas. Six
usand dairy cattle and four thou-
d dairy goats have been shipped by
organization. The Rural Life Asso-
tion is represented on this commit-
e.

* * * *

The Job Opportunities Program of
e AFSC has received a grant of
,000 from the Marshall Field Founda-
n to extend its services to Mid-west
nited States. In the job-applicant pre-
ration workshops, recently begun in
veral communities, the Job Oppor-
nities Program has found an especial-
good field in which to work. These
ve included one hundred twenty
ung people from sixteen to twenty-
ven years of age. Most were high
hool students, others were already
nployed and able to bring to the
oup their experiences of getting and
eeping jobs.

* * * *

In June of this year there was pre-
nted to William Penn College by the
tist, Mrs. Kate Tryon, of Boston and
edford, Massachusetts, a large oil por-
ait of Dr. Benjamin F. Trueblood,
ho was president of the college from
879 to 1890. Mrs. Tryon was well ac-
uainted with Dr. Trueblood, hence the
ortrait, though made from a photo-
raph and not from life, is an admi-
able likeness. Dr. James L. Tryon, the
usband of the artist, was for a num-
er of years Dr. Trueblood's assistant
the secretaryship of the American
eace Society. Lyra Trueblood Wolkins
as instrumental in securing this val-
able gift for the college, of which her
ther was president.

* * * *

Our first opportunity for person-to-
erson contacts in post-war Japan is
ven by the Friends' Neighborhood
enter in Tokyo, now in the first stages
development. There will be sewing
achines for remodeling and repair of
arments, and laundry rooms with
ashing machines. It is hoped that
oe-repair equipment can be secured.
ooms for students will provide a
arm place to study. A day nursery
planned. A varied range of classes,
her meetings, and recreational activ-
ies will be developed according to
e needs and interests of the com-
unity. Director of the Center will be
liza Foulke, a Friend of Ambler,
ennsylvania, now in Tokyo. Grace
namoto of Whittier, who sailed on
April 1, will also serve on the staff. Valuable help will be given by Esther B. Rhoads, now principal of the Friends Girls School in Tokyo.

* * * *

Eight students from distant lands will be on the campus at Friends University this Fall. One new student is Anja Olin from Helsinki, Finland, who is coming under the auspices of the University Friends Church of Wichita. This church is financing one of the seven Faith Scholarships which the college sponsors each year. Another new student will be Patsy V. Gegan from England, who will arrive some time this summer. Tsuyoko Nakamura, from Hawaii, who has held one of the scholarships the past year, will graduate this Spring and return to her home in Hawaii to teach in the field of social science.

Current foreign students who will be at Friends University next year will include Tadatoshi Kumatsu, from Tokyo, Japan; Herbert Wanek, from Austria; Richard Hrdlicka, from Prague, Czechoslovakia; Doris Philp, from Jamaica; Gabriel Onukaogu, from Nigeria, West Africa.

The college calls the scholarships, Faith Scholarships, because of faith in the student to make good, and because of faith in friends of the college to help sponsor the students to assist them to get an education.

NEW YORK NOTES

More than five hundred New York Friends gathered for their Yearly Meeting sessions at Silver Bay on Lake George, adjourning on August 5. The physical setting with the lake and surrounded by mountains of the Adirondacks is superb for worship, business, conference, and recreation. Silver Bay is owned and directed by the Y.M.C.A. as a conference center.

* * * *

The Yearly Meeting Committee on Epistles receives all epistles, duplicates many of them, and distributes them among their Meetings for reading at Meeting sessions during the year. L. Hollingsworth Wood is the buoyant chairman of that committee. Is that a suggestion for other Yearly Meetings for the use of epistles?

* * * *

New York Friends are having a new stir of life in the revival of old Meetings formerly laid down. Tillson and West Branch are getting under way again as Meetings.

* * * *

Marlin Dawson, formerly of Iowa Yearly Meeting, was the adult counselor of the "Hi-Q" (High School Age Quaker Youth at New York Yearly Meeting sessions). There were about fifty in the group and they entered heartily into discussion. The "high I. Q. of the Hi-Q" is one way of expressing the impression on one visitor.

* * * *

Under the direction of the Peace and Service Committee of New York Friends, Merton Scott, secretary to the Peace Board of the Five Years Meeting, and Raymond Wilson, of the Friends Committee on National Legislation, will visit the Meetings of that area during October. Frank Ortloff is chairman of the Committee.

* * * *

During the sessions of the Yearly Meeting, $1,500 was raised for the purpose of carrying the cases of appealed non-registrants to higher courts and finally to the Supreme Court.

* * * *

William Adams of the Detroit United Meeting was present in the Yearly Meeting sessions. He reports that Florence Adams has placed eighteen Displaced Persons in American homes or employments.

* * * *

New England and New York Yearly Meetings will hold a joint ministers and workers conference at Poughkeepsie, September 12-14. This is the second meeting of this kind to be held by them.

* * * *

Visitors at New York Yearly Meeting included James and Alice Walker of Philadelphia; Alec and Sally Macconkey of Canada Yearly Meeting; Susie Frazer of Friends Indian work in Oklahoma; Hattie Hinshaw of Newberg Meeting, Oregon Yearly Meeting; Herschel and Winifred Peery of Sugar Plain Meeting, Western Yearly Meeting; William Adams, Detroit United Meeting; Merle L. Davis of the American Friends Board of Missions; Lawrence and Florence Perry, Richmond, Indiana, and in the service of Young Friends activities; and Errol Elliott, secretary for the Five Years Meeting.

Friendly Fellowship

Perry City, New Jersey, Friends Meeting held a very successful Daily Vacation Bible School July 5-15 with an average attendance of fifty. Classes were held in the beginners, primary, and junior departments. There was a staff of nine teachers, and others assisted in transportation, etc. A missionary offering of $8.35 was sent to the Service Committee. The juniors sold magazines and toys, using the proceeds to buy soft ball equipment, which

they as a group took to the Kings Ferry Migrant Camp as a present. Special teachers taught courses in crafts, including stenciling and woodwork. The pastor, Ellis Eaton, directed the school.

* * * *

SHREWSBURY, NEW JERSEY, Meeting, Unaffiliated, held a meeting at 3:00 p. m., Sunday, August 7, in the meetinghouse on route 35 near Red Bank, when Delbert and Ruth Replogle spoke of their experiences while working in Palestine last winter for the Service Committee. Another meeting will be held August 21, at the same time, when Timothy Haworth of the Service Committee will speak on Quaker work.

* * * *

AUSTIN TEXAS, FRIENDS have taken final steps to become an established independent Meeting under the care of the Fellowship Council, with Norman and Mildred Whitney of Syracuse, New York, as a Visiting Committee. A Monthly Meeting was held July 24 when the necessary action was taken. Ralph Line of the University of Texas is Clerk, and visiting Friends were present from San Antonio and Houston. While in Austin, Norman Whitney addressed a union worship service on the University campus, and met with two student groups.

* * * *

GREENSBORO, NORTH CAROLINA, Friends have finished the repairing and repainting of the meetinghouse and old parsonage of Greensboro Monthly Meeting. The entire expense was covered by a special contribution of members. The old parsonage, at the rear of the meetinghouse, is used for Bible School class rooms. The Men's League of the Meeting held a "stag" picnic in July at the Country Club Park. Approximately fifty men were present to enjoy the fun and fellowship. Their next meeting will be a business session in September. On Sunday evening, July 31, all committees of the Meeting gathered for a brief business session. Following this, the families of the Meeting with friends met in the basement for a "Family Night" picnic supper. As a birthday surprise for Laura P. Hodgin, a member of the Golden Autumn Club, a beautifully decorated cake was served which she assisted in cutting and serving. Later, films were shown in the auditorium.

In the Larger Circle

Union of the Evangelical and Reformed Church with the Congregational-Christian churches was assured with the announcement that twenty-four of the thirty-four synods of the Evangelical and Reformed Church had approved the final basis of union. A two-thirds majority was sufficient to commit the denomination to a merger.

* * * *

There is now considerable agitation for military conscription in New Zealand. In recent months Muriel Lester of London has toured New Zealand in the interest of the Fellowship of Reconciliation.

* * * *

A total of 9,716,251 copies of the Scriptures in one hundred and fifty-one languages were distributed throughout the world in 1948 by the American Bible Society, it was reported by Dr. Eric M. North, general secretary, at the group's 133rd annual meeting.

* * * *

Church World Service, Inc., overseas relief and reconstruction agency for twenty-three Protestant and Eastern Orthodox denominations, is now the seventh largest exporter of goods in the United States. In the three and a half years since the CWS shipping department was set up, it has grown to the point where it now makes 3,400 shipments a year, or around 334 shipments a month. This office ranks seventh in both tonnage and movement, but ships a greater variety of articles than any other exporter.

DR. BRUCE DOUGLAS DIES

As we go to press, word comes of th death of Dr. Bruce Douglas, prominen Detroit Friend and a leading citizen i the community service of that city Death came as a result of a head-o automobile collision. Anita Douglas, hi wife, was seriously injured and is no undergoing surgery. The accident oc curred in Flint, Michigan.

QUAKER WORSHIP AND THE CROSS OF CHRIST

(Continued from page 262)

nor do we come together primarily t hear what someone may say. But w come here as to holy ground, as to tha place of communion with the Fathe of Life, where together we may know the touch of His compassionate hand and be healed of our separateness from Him and from each other. Have we be come indeed members of one another because we go down "into that deep where unity is known," and where w become established in a sympathy and loving kindness, one for another, which is more lasting than any other form o human fellowship. Here and here alone we discover what it means to become that God-given community, that Body of Christ, that Church, against which the very gates of Hell cannot prevail

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For further information address
JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

BIRTHS

WHITTLESEY—To Taber and Isabelle ker Whittlesey, a son, Nicholas than, on July 26, at Grass Valley, ifornia.

MARRIAGES

BRADY-FARR — Esther Farr, daughter Willard H. and Manie A. Farr of icago, to Leonard E. Brady of Long ach, California, on July 24 at First ends Church of Whittier, California, th Robert Cope officiating.

DAVIS-BALLINGER — Oneida Ballinger Richmond, Indiana, to Ray L. Davis, of Merle L. and Carrie H. Davis of hmond, Indiana, on June 18, at the st Richmond Friends church, with rnas Trueblood officiating.

MEREDITH-GRAHAM — Marilyn Kay aham, daughter of Ernest and Irene aham of Lynnville, Iowa, to Ervin redith, son of Marshall and Velva redith, also of Lynnville, Iowa, on ne 30, in the Little Brown Church at shua, Iowa, with Rev. Mr. Hanscome iciating.

RUDNYTSKY-BENTON—On July 25, at e Friends Meeting in Geneva, Switrland, M. Joanne Benton, daughter of sephine M. and Frederic E. Benton, Ivan Lysiak-Rudnytsky. The bride is member of Menallen Monthly Meetg. Herberto Sein explained a marage after the manner of Friends to e fifteen nationalities present, before ttling into the silence. Vows and eaking were in French.

SPARKS - JENSEN — Wilma Jensen, ughter of Mr. and Mrs. Lambert oes of Sully, Iowa, to Edward Sparks, ., son of Mr. and Mrs. Edward arks, Sr., of Lynnville, on July 4, at e Little Brown Church in Nashua, wa, with the Rev. Mr. Hanscome ficiating.

SPITLER-CLAYTON—Barbara Sue Clayn, daughter of George and Lucile cManus of Long Beach, to Donald rne Spitler, son of Donald B. and reen Spitler of Long Beach, Calirnia, on July 1, with Donald B. Spitr, father of the groom, officiating.

DEATHS

GAERTNER—Louise Gaertner on Aust 2, at her home in Collins, N. Y., e eighty-four years. She was a valued der in Collins Meeting. She was born Germany and came to America when young woman. After coming to Colns she associated herself with the eeting and later united with Friends. rvices were held at the home with evinus K. Painter in charge.

IOWA PARSONAGE AVAILABLE

Wanted to correspond with some mily of Friends' affiliation who may interested in living in our Friends urch parsonage, six miles from New-n, Iowa, and who may wish to find rk in our city and also do janitor rk as part payment of rent. Address rs. Cecil Trout, Clerk, Center Friends urch, R. R. 1, Newton, Iowa.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

VINEYARD HAVEN, MASSACHUSETTS

Martha's Vineyard Meeting for Worship, First Days at 10:45 a.m. at Hebrew Center. First Day school following. Children cared for. Correspondent, Albert L. Scott, Jr., Telephone V.H. 24-m-2.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

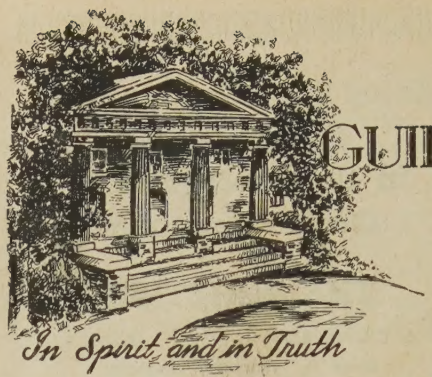
BUCK HILL BULLETIN

Some years ago, possibly ten, a project was on foot to build a skyline drive on the summit of the hills and mountains encompassing the Pocono Plateau. Then along came World War II and the project seemed to have been dropped. The plan was to start at the Delaware Water Gap, building a toll road which would be free from bill boards, filling stations and residences with a broad right of way through the native forests but with broad views on either side, a truly scenic driveway. A few days ago a dispatch from Harrisburg appeared in the daily papers stating that Governor James H. Duff had signed a bill changing the name of the highway and extending the drive some ten miles to reach the Delaware River at Milford in Pike County. The proposed Memorial Highway would traverse our property for some distance, crossing the Buck Hill stream on a rustic and appropriate bridge, at or about the entrance to Wild Cat Hollow. If and when this improvement is completed it will make a pleasant excursion for an afternoon or morning starting from

THE INN

BUCK HILL FALLS, PENNA.

"The human race is governed by the imagination."—Napoleon.



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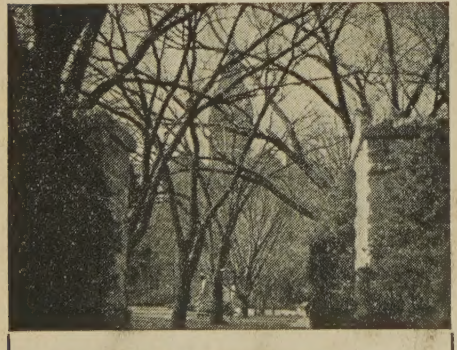

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